



3 The wonderfull worke  
of God shewed vpon a chylde,

whose name is *William*, being in the  
towne of *Walsingham*, within the Countie of *Sus-*  
*sex*: who being eleven yeeres of age, laye in  
a Crumpe the space of many wykes, without  
taking any manner of sustenance, and at this  
present hath, and neuer speaketh, but once in  
twelue, or foure and threentie houres, and when  
he cometh to himselfe, he declareth most

strange and rare thinges, which  
are to come, and hath con-  
sumed the space of  
thre weeks.

PSALM. 50. 1.

The Lorde, euen the most mightie God hath spoken  
and called the world from the rising vp of the sunne,  
vnto the going downe thereof.

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Robert Waldegrane, dwelling in the  
Strand, neere vnto Sammers  
sette house.

THE WONDROUS WORKS  
OF GOD  
IN THE  
CREATION  
OF THE  
UNIVERSE  
AND  
IN THE  
HISTORY  
OF MANKIND  
FROM THE  
BEGINNING  
TO THE  
PRESENT  
TIME  
BY  
JOHN  
RAY  
D.D.  
OF  
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**MVSEVM  
BRITAN  
NICVM**



To the right worshipful  
and vertuous gentleman, M. Edward  
Denmpe Esquire. John Putney. His  
humble well willer in the Lorde, desires  
the feare of God, peace and prosperitie  
to our Lorde and mercies



Things that bee called  
new things namely be-  
ing of great importance  
and certaine true, ought  
not to be reiected, can-  
not be despised, nor  
shew with great reverence be esteemed,  
set by, and regarded of every Christian  
and chiefe when they concerne suche  
things as may moue vs vp in these dan-  
gerous dayes, from the secure carelesnes  
of our condition and calling, to the dili-  
gent worshipping and zealous honouring

The Epistle.

of our God: from fume to fume, from  
hell to heauen, from destruction of body  
and soule in the bottomlesse lake of euer  
lasting tormentes, to saluation and bles  
sednesse through fayth in Christ Iesus  
in his kingdome of euerlasting righteous  
nesse. But (alas) right worshipfull, for the  
most part of vs. wee seeme though we  
be called by the preaching of the Gospel  
to bee partakers of those ceaselesse ioyes  
prepared by the bloody death and passion  
of the innocent Lambe Christ, profaners  
of his religion, fayne hearted soldiers, &  
readier to yeelde like cowards, then to  
resist or endure the skirmish against our  
dangerous enemies: namely the world,  
fleshe and satban, who glorie in our con  
dition. If this be not true, the time of death  
and experience openly voucheth it. How  
pride flourisheth in all estates, even from  
the hiest to the lowest it is too euident,  
how barlots are haunted, how deuotenes  
it nat, how drunkennes is esteemed, how  
fies it nat, how the glorious name of our  
God is generally blasphemed among vs,  
who beareth it not? how vsurpeth the spirit



The Epistle

of common people is euer assigned for pri-  
 uate commoditie in all places: who fea-  
 let it not how couetousnesse hath hurt-  
 ed good conscience: who perceiue it  
 not how charitie is conuincid by euil-  
 tie, who tasteth it not: how neighbourly  
 loue is vanquished by dissimulation: who  
 findeth it not how hypocriticall flatter-  
 defaceth true and faythfull friendship:  
 who seeth not how plaine dealing is de-  
 faced, and iust dealing plucke vp by the  
 rootes amongst vs: and in fine howe for  
 the most part all goodnes is quenched in  
 another of counterfeited Christians: eue-  
 ry man may plainly as it were in a glasse  
 beholden it, howe gadie Dathan, Coran, and  
 Abiram, is to rebell against God ex his A-  
 nointed, who haue not: howe Baale  
 priests are edy to stand vp against Elian  
 the Prophets, Patriarks, and Christ him-  
 selfe it is euident. God like a louing fa-  
 ther, though he haue bent his bowe of dis-  
 pleasure against vs, yet he redoubteth the con-  
 suming arrowes of our destruction, whet his  
 sword, and set in the fulnes of his furie a  
 dulle edge on the same, to cut and crop vs  
 downe

The p[re]face.

downe that are wilde Olines, fruitles figs  
trees, vnyfruitfull, and no good borne. Even  
vnbumbly wylch Peter was banne with  
him in our tyme denyed our master, and  
back againe with teares, and looke fayth  
fully vpon Christ, and he will bring vs to  
the blessed founte of his sheepe, feede vs  
with the founte of life in Christ, and some  
pasture of his graces, and by this pre-  
sent example, not far hence, but with in  
the borders of Suffolke, gyven by a child  
of a yere or of age, who with your vob-  
menolt, vryes, & sheweth end of all things  
is at hand, breatching our doore, to be  
accepte speedely repende, which God  
grawnt for his sonnes sake. To badde and  
further to trouble your worship, in the  
you to the safe preservation of the Al-  
mighty, & affecting him of his infinite  
goodnes to prosper you in all your affayres,  
to send you long life, health, and great in-  
crease of worship in this life, and in the  
world to come, life everlasting, Amen  
and so forth, in the name of the Father, Amen  
Your worships most humble and  
faithfull welwiller in the Lorde.  
JOHN PHILLIP.



# The wonderfull worke of

God, shewed on a child doctour



known not, neither  
 yet can conjecture  
 might say, self where  
 unto many of our  
 nation are made to  
 be well I was the  
 hapsgrow to make  
 heavenly banquet we are hidden, is for  
 to be forgotten, the laste kinde is con  
 temned, the delicate riches of candle  
 day and everdouring glorie are nothing  
 esteemed, selfelove is in the midst  
 haunte her selfe in her colowre, blis  
 is to let to sale, that the more comon  
 are reuoyced by alwe, by eadome now  
 floureth, her minions are giuen on a  
 vile and pious lust, quare hath vent  
 in banquished good conscience, such  
 beate

## The childe

deedly epicure delighteth in his eating  
gluttonie, Diues is not forgotten,  
his rules are obserued, sloath of Bille  
and gaye garments of purple colour  
are euer where, and in all places fre-  
quented, but poore and miserable Laza-  
rus can skantly be so much fauoured as  
to catch the crummes that fall from the  
Boorde of a number of Diues neere kin-  
dred, and whence springeth the effecte  
herof, verely from selfeloue, which ra-  
ther for pleasures take wil feed a kennel  
of dogges, then comfort their needie  
brethren, which for want of food are  
at this time ready to perishe in the streets.  
Pittie is made an offence, conscience  
is drowned, compassion is buried in the  
grounde of forgetfulness, and verely for  
the most part (though Christians by  
name) yet not in deed, great braggers,  
marvellous vaunters, and yet in reall  
counte to be most feeble, faine hearted,  
and impudent cowards, not who calleth  
Christ a Saviour, but who armeth him  
selfe with true full faith, by the vertue  
whereof wee may enioye the benefit of  
I. 130

Saluation.

of Walsam,

[illegible]

# The child

by condemned, her mother on as shame  
less in the pathes of all puritie, we  
stretch forth our neckes with the sub  
berne. Arise and stand still in our owne  
conceits; we charge from herse con  
fite, we hate Christ, and love. Belial  
we abhorre the heavenly. Danna, and  
last vehemently after quailen, we love  
meate of the lande that flowereth with  
milke and hony, and have an insatiable  
desire to be banqueted with the flesh  
fleshpots of Pharaoh, thus most miserabi  
le is our estate and now we are. To mercy  
her the great mercies of God given  
us freely by his undeserved grace con  
reclayne by home to the the people of  
our sheephearde, mother yet his terrifi  
ble chastises and corrections. We  
murder against him for the very small  
eggs of usling by the watchmen of the  
house of Israel, can count us so much as  
heartie repentance, our hearts have  
had no so fast as we are, and will be  
ed by the unspeakable oyle of his mercy  
and grace. We are made more barren  
then the Adamant, and siffer than Sierah  
and

## of Walsam

and thus after then is blame of your  
their signs and tokens in the firmament,  
as comets, blasing starres, armed  
of warlike weapons y<sup>e</sup> feare and terrible  
lightnings of this late Cynicall Starre  
which appeares in archis present, prela-  
ging Gods heauie iudgements against  
us for the use of sinne; can cause vs to  
crye not with Dauid, and to confesse we  
haue sinned y<sup>e</sup> straunge tokens are no-  
thing regarded, Earth quakes are made  
none account off, great floods and in-  
undations of waters are accounted tri-  
fles; alaso what shall I say, if euer peo-  
ple deferred the fulnes of Gods indig-  
nation. Let vs encre into our conscien-  
ces that line past all feare, and we shall  
both saye and doe if there be any re-  
moyce at all in vs, we are worthe to in-  
ioye all the plagues that God in his fu-  
stice may use against vs. But alas, I  
heare not, that securitie hath so blinded  
vs with the vale of forgetfulnesse, that  
scarcely one among a thousand hath the  
good feelinge or motion of Gods holy  
spirit with the prodigall child, to crye  
out

## The childe 10

my bitterly, and wepe heartily for their  
iniquities. Nay who is it that will say  
he hath sinned, and is not worthe to life  
by his eyes to heauen, who is it that  
will say he is not worthe to be called a  
sonne by adoption, and grace, and yet  
scarcely may bee thought fitter to haue  
the name of a byrd seruant. Iniquitie  
hath gotten the primasie in such sort, that  
repentance and amendment of lyfe is  
neuer thought vpon: all which consid-  
red, might prouoke God to powre his  
plagues vpon vs: to take from vs the  
bryght shyning beames of the Gospel, to  
giue vs a pray to our enemies to scourge  
vs thoroughly with famine, sword,  
and fire, yet he spareth vs, as a most softe  
to punish vs, if case that we would con-  
uert, for it is written, he hath no plea-  
sure in the death of a sinner, but rather  
that he might liue, and turne from his  
wickednesse, and be saued in the day of  
destruction, though wee hate him, and  
abhorre to walke in the way of his com-  
mandements: yet our mediator Christ  
Iesus prayeth for vs, and saith, take  
be



## of V Valsam

he percerth forth vnto vs wretches, the  
shivered scepter of his mercie & grace, to  
see if in this time of our last calling, we  
wil humble our selues before the throne  
of his maiesty, & be humbly sorie for our  
sinnes, wherunto to bring vs like a gra-  
cious god, he hath raised by a second Da-  
uid, a yong childe of the age of xi. yerres,  
borne in the Towne of V Valsam, in the  
countie of Suffolke, whose name is Wil-  
liam Withers, his parentes liuing, being  
of good name and fame, which childe is  
an instrument giuen to vs by the prou-  
dence of God, if it may be to waken vs  
out of the perilous slumber of our sinne.  
This childe about the 24. day of De-  
cember lay in a trance the space of tenne  
dayes, to the great admiration of the  
beholders, and the greefe of his parentes  
the space of tenne dayes without taking  
any sustenance, and then according to  
the good will and pleasure of our God,  
came to him selfe againe, and declared  
to the comfote of the standers by, the  
glorie of God, who in the fulnesse of his  
mercie had diuers & sundrie wayes cal-  
led

## The childe

led us home from the perill of sinnes; &  
milde softe of our filthynesse; but all in  
vaine; for the ryppenesse of our sinnes  
was such and so great that without spe-  
ciall repentance the day of our destruc-  
tion was at hand; brotherly love he pro-  
nounced was strangled; the bowels of  
compassion and pitie were shutt up one  
towards another; neighborly affection  
was changed to flattery; the widowes  
were robbed of their dowrie; the father-  
lesse dispossessed of their patrimonies,  
and inheritance; pride of heart was e-  
uery where beuoyled by too too strange  
disguisings of our bodies; men were be-  
come monsters; and women shamelesse  
wantons in using the ornaments of men  
farre vnseemely; if modesty might rule  
or gouerne them; the threatenings of  
God he publisheth by the authority of  
the scriptures in such sorte as though he  
were a learned Diuine; & when he spea-  
keth his voyce seemeth to be of such  
power that all the bedde maketh; to the  
astonishment of the hearers; and thus  
shall he doeth once in twelue; of some  
and

## of VValsam

and twentie houres. To beholde this  
rare token of Gods singular loue and  
seuere iustice set forth in this childe for  
the reformation of our liues, there resor-  
ted Maister Gatton, a learned preacher,  
remaining at Berrie, with diuers wor-  
shipful Gentlemen, with which childe  
hee reasoned, and founde him perfect in  
the Scriptures, to whom in the hearing  
of all that were present he intreated  
sharply against pride, and the peoples  
infidelitie, & neither would beleue, nor  
yet learne by signes and tokens to imi-  
tate Christ, to flee from sinne, and to  
bring forth the fruits that belong to re-  
pentance, which of you all saith he, that  
remembreth the late Earthquake, when  
the Lord passed by you, as it were, but  
with one touche of his finger, the efforts  
whereof as yet hath not taken their be-  
ginning, but assure your selues of far  
greater plagues then euer you possessed  
and if I should tell you of a farre great-  
er Earthquake, which you shall feele a  
taste of shortly, unless you repent: your  
hartes are so stony, & your eares so deaf  
that

## The childe

that you will neither conceaue beare  
nor beleue the same, no not if it shoulde  
presently shake the houses on your  
heades, or make the earth openly to re-  
ceiue and swallow you vpon aliue, This  
the great handie worke of God shewed  
vnto vs, in and by this childe may terri-  
fie our guiltie consciences, rouse vs vp  
from our sinnes, and inforce vs if there  
be any hope of saluation in vs, to subdue  
the olde Adam, to stand at defiance with  
the world and manfully vnder the stan-  
dard of Christ Iesus, to resist the proude  
prince of darkenes, with all his damna-  
ble ministers, but I feare me that our  
heartes are so drowned in vncleannes  
that in steede of repentance, infidelitie  
shall so abound in vs, and sime be so bol-  
stered in our rebellious minds, that God  
in his iustice shall vterly in the imagi-  
nations of our heartes vanquish vs, the  
rumor of these strange newes being dis-  
persed abroad. Thither came Master  
Aske Esquire, a Gentleman of greates  
credite and worship, with certaine of his  
men to heare and behold the childe, who  
speaking

## of Uuajam

speaking as before, and perceiuing one  
such his man, that had bene there with  
his Maister two times, whome he had  
sharply taunted for his great and mon-  
strous ruffes, spake vnto him very vehc-  
menly, and tolde him that it were bet-  
ter for him to put on sackcloth & mourn  
for his sinnes, then in such abhominable  
pride to pranke by himselfe like the di-  
uels darling, the very father of pride and  
lying, who sought by the exercise of that  
damnable sinne to make himselfe a pray  
to euerlasting tormentes in hell fire,  
whereuppon at the secoude time as one  
prickt in conscience, he sorrowed & wept  
for his offence, rent the bande from his  
neck, tooke a knife and cut it in peeces,  
and vowed neuer to weare the like a-  
gaine. God for his great mercies sake  
by the example of this Seruing man,  
make all the rest to folowe his example,  
make them humble and meeke hearted,  
that this horrible sinne of theirs and all  
others that maske lyke monsters, and  
stage players, which are more regarded  
in these dayes, then predication is reue-

## The childe

renced to amende their liues. With this  
Childe there hath beene (as it is credi-  
bly reported) the right worshipfull and  
vertuous knights: *Sir William Spring,*  
and *Sir Robert Larmine*, men of great  
zeale to God, louers of religion, and loy-  
all subiects to her Maestie: for whose  
prosperitie let vs not cease to praye to  
God, who continueth her health to his  
gracious pleasure, and the comfort of  
all true hearted Subiects, who powre  
vpon her the sweete smelling deawes of  
his mercie and grace, confounde and o-  
uerthrowe all her enemies, foraine and  
domesticall, and make vs all both high  
and lowe, riche and poore, in time whilest  
time dothe laste to take time and happy  
happye time, to turne from our sinnes,  
for as he telleth vs, the ende of al things  
is at hande: so let vs assure our selues  
that gods iudgement for the vile of our  
sinnes and iniquities, hangeth ouer our  
heades, and his wrath standeth at the  
gates of Cities readie to enter, if we de-  
ferre from day to day and delight in our  
uncleannes. God for his mercies sake  
toucheth

## of VValsam

• x  
tounge our hartes with the finger of his  
grace that with the true repentaunt  
Nininites, we maye faste from sinne, put  
on sackcloth, and weepe bitterly for our  
iniquities, & in so doing, God wil be our  
God, and we shall be his people, he will  
purge vs from all the spots of our defor-  
mitie, in the blood of the lambe, pardon  
& freely forgiue vs al that is past, & con-  
tinue the bright shining beames of thy  
glorious face towards vs: which graunt  
good Lord and deare father, for the loue  
of thy Christ our king Anointed: to  
whom with thee and the holy  
Ghost, be all praise and  
honor, for euer and  
euer. Amen.

FINIS.



B.3.

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ms. A. 9. 2. 1. 1. 1. 1.

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*A godly and most fruit-  
ful Prayer, to be sayd of euery fawthfull  
Christian, to obtaine pardon and remission of  
sinnes in the blood of the Lambe Iesus Christ,  
and to appease his heauie indignation,  
which threatneth our destruction  
for the vse of our  
impictie*

**O** Heauenly God; and most gracious  
father, we knowe and confesse, that  
wilfully and of a sette purpose, wee all  
ingenerally euen from the byest to the  
lowest, haue most grievously offended  
thy glorious maiestie, and haue by our  
disobedience prouoked thee to displea-  
sure, in such sort that the coales of thy  
wraath are kindled by against vs, like  
vnto hot consuming fire, wherein we for  
our desertes might worthily in thy eter-  
nall Iustice bee ouerthrowen and con-  
founded, but yet such and so aboundaunt  
is the lone of thy sonne our Sauriour  
B.4. Iesus

## The childe

Jesus Christ that hee prayeth to thee  
without ceasing, earnestly intreating  
thee to forget his anger, iustly concei-  
ued against vs, and to beholde with the  
fatherly eyes of thy compassion, those  
bloodie and painfull woundes which he  
suffered on the crosse for our redempti-  
on, the which when thou beholdest, thy  
furie is changed to loue, and thou in thy  
mercie layest aside the heauie scourges  
of thine indignation, wherewithall wee  
might most worthily haue bin throug-  
hly chastised and corrected, yet still stand  
we sturdie and stiffe in our owne con-  
ceites, and like a most frowarde people,  
peruerse and stubborne generation, for  
all thy great and riche graces bestowed  
vpon vs; enter into contempt of thy gra-  
ces, and lye wallowing like filthy swine  
in the myrie puddell of our corruption &  
uncleannesse: we, I say, most wretched &  
miserable creatures, wander wilfully  
from the pathwayes of thy testimonies,  
despise and utterly forget the couenaunt  
that thou hast made with vs, neglect the  
benefite of our redemption, and utterly  
be.

## of VValsam

beginne to haue the Lorde of health, al-  
together delighting in the practize of  
sinne: the vse whereof both in body and  
soule woundeth vs to destruction, which  
is endles in the dungeon of hell. But a-  
las (good Lorde) who is it that in this  
age considereth how oft, and how many  
times he in one houre offendeth thee: (a-  
las Lord) all haue declined and gone a-  
way from the sheepfold of thy grace,  
euen from the hiest to the lowest, and  
there is no goodnesse on the face of the  
earth, yet who prepareth to humble  
him selfe before the Lorde, and to aske  
mercy for his offences, we know we are  
all wounded, & wretched Samaritanes,  
and are thoroughly spoiled of thy grace,  
wherewith we were cloathed as a ve-  
sture, by our ceaselesse enemies, namely  
the worlde, flesh, & that olde Lewiathan,  
the auncient enemy of mans felicitie &  
happines, yet good Lord, passe thou not  
by vs, for neither the oblation of the  
priest nor the Levite can preuaile vs, if  
thou leaue vs, that are so fully wounded  
with sinne, what shall become of vs (a-  
las)

## The childe

As) the dangerous varte of our transgression hath taken a deepe enterance into our heartes, wherein it cleaueth so fast that it can not without their aide be remoued, our soules which thou hast in the fulnesse of thy diuine wisdom framed to thine owne similitude and likeness are become so leperous that if thou poure forth the wine of thy eternal iudice we shall be sure to smart eternally for our offences, and become miserable slaues and bondemen to the prince of darkenesse which hath robbed vs of our felicities in them, our consciences corrupted with the canker of our corruption that are made mosse deformed thorough uncleannes, and shewe in thy sight, ful of all spots of impietie, festred sores, ouglte blcers, botches, blaines, and byles, can neuer be cured without the refreshing oile of thy mercie sweet Christ, that art the heavenly Samaritane, thou art the Lambe of God, that takest away the sinnes of the worlde; thou art the sweete physicion that ministrst vnto vs the delightfome Nectar of thy grace,  
returne

## The childe

returne now vnto vs that haue forsaken thee, we repent, we come vnto thee crying out bitterly for our manifold iniquities: thinke vpon vs, heare vs, continue thy plea to thy father, whose eares will attentinely listen vnto thee, pray thou for vs & we shall be sure to be preserved from those plagues that we haue constrained thy iustice for our disobedience to heape vpon against vs. Thou art the pittfull Chirurgian, poure into our monstrous consciences ouerladen with all kindes of sinnes: as pride, auarice, luxury, fornication, &c. The precious balme of thy bountifull fauour, distil into our leperous soules, the sweete smelling drops of thy innocent bloud, for if thou of thy goodnes vouchsafe to wash & purge vs therein we shal be made safe, yea we shal be purified and as thy deare begotten, by grace be made strong & mighty, & be able to crie with thee *Aba, Aba, O Father* forsake vs not, but be mercifull vnto vs. For if thou refuse vs now whose destruction by thy worde: signes and tokens in the heauen, vnkinde  
and

## The childe

and most monstrous conception among  
reasonable and brute creatures, is by thy  
iustice presaged, we can not choose but  
perish for euer: giue vs grace therefore  
now in this season the end of all thinges  
being at hand, sith the preachers of thy  
worde which plentifully breake forth  
vnto vs the breade of life, can not pre-  
uaile to bring vs home like sorrowfull  
sinners and heartie repentaunt sonnes  
to the folde, neither by thy inestimable  
Leuite, nor yet by thy threatnings, and  
heauye comminations pronounced a-  
gainst vs for our Zodomitie and filthi-  
nesse, in time to conuerte vnto thee, and  
sith all warninges hitherto haue beene  
insufficient to pearce our stoupe stub-  
berne & flintie hearts, how louing & ter-  
rible soeuer they haue beene now in this  
last time, wherein to our shame thou  
hast opened the mouth of a childe to fore-  
shewe vnto vs the fulnesse of thy furie, to  
reclayne vs home vnto thee, giue vs  
grace to be warned from our ill doing,  
& perfourme in vs a good work though  
the fulnesse of thy saueur, that we may  
learne

## of VValsam

learne in time, which time lasteth but a smal while to bring forth the fruits of repentance and to escape those most miserable plagues which are threatened to come vpon vs, and that speedily, for his wrath hangeth ouer our heades, as it were by a twine threade, the burthen whereof will be so intollerable for vs to abide, that without speedy amendment of our liues, which God graunt, we shall perish in our wickednes. Let vs therefore, from the hyghest to the lowest, of what degree or calling soeuer: we whilst gods vnderferued grace profereth vs for our deserued finnes, a space of repentance, deploze our finnes, weep & sorrow for our finnes, and then sha'l we be preserued and deliuered from the burthen of our finnes, and be made of the vessels of wrath, the vessels of honour, and enter with him, as the glorious members of his mysticall bodie, to endles rest and glory euerlasting, the which grant good Lord we beseech thee.

FINIS.